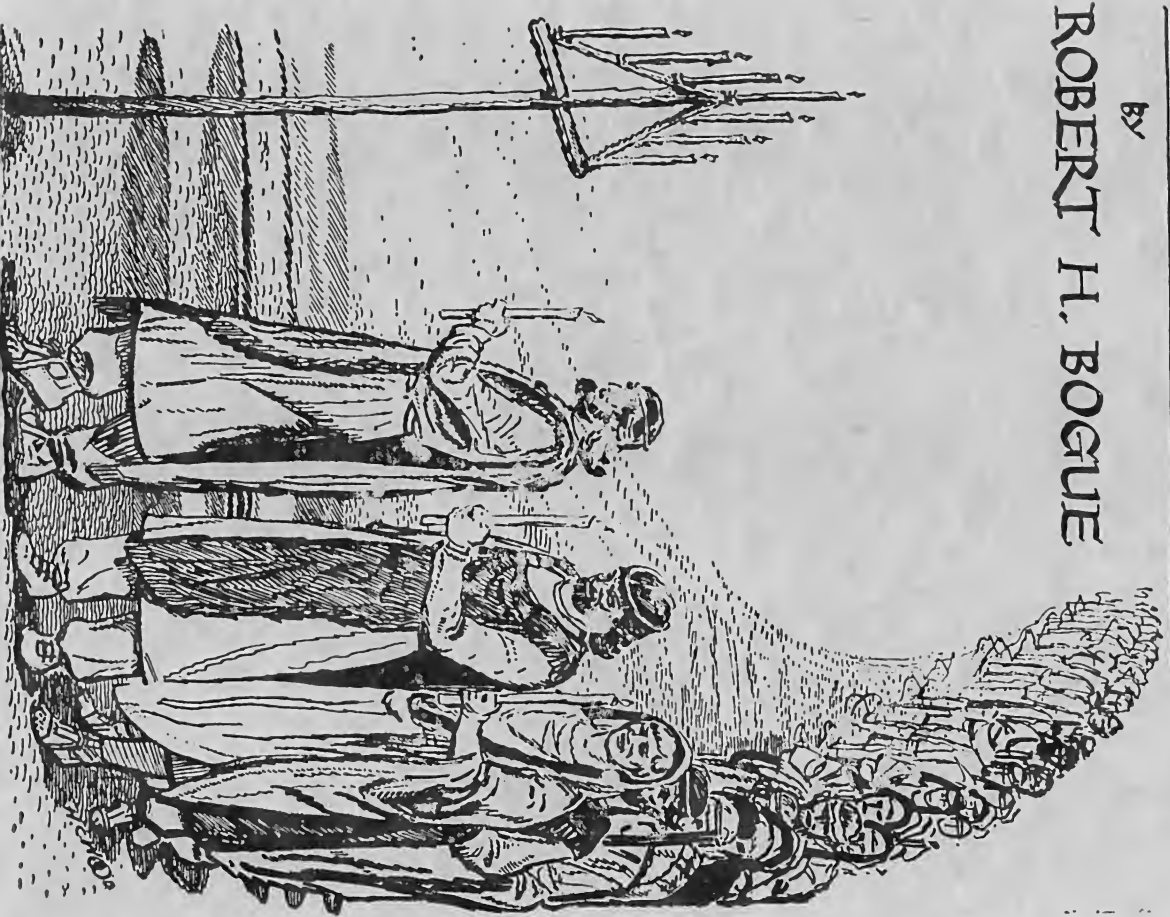


A Second Century Worship Service

BY
ROBERT H. BOGUE



ABOUT THE AUTHOR

Robert H. Bogue is an internationally known scientist, who at the same time has been an active layman in the church. He retired in 1954 after being associated for 30 years with the National Bureau of Standards, in Washington, D. C.

Through the publication of 69 technical papers and the authorship of such books as "The Chemistry of Portland Cement," "The Chemistry and Technology of Gelatin and Glue," and "The Theory and Application of Colloidal Behavior," Dr. Bogue became a recognized world authority in his field.

Meanwhile, as an avocation he has devoted his talents in research to a long and exhaustive study of the early documents of the Christian Church. During the course of this very interesting research, Dr. Bogue conceived the idea of reconstructing a worship service of the period of the Second Century after Christ, so that his fellow members of Calvary Methodist Church in Washington, D. C., might understand better how the Church developed during this period of persecution to a point where its faith conquered all adversity. The service was first presented in 1949 and was immediately so acclaimed that it has become an annual institution at the church, a service of worship so unique that it has received nation-wide publicity. In response to requests from other churches for copies of the service, this volume has been published.

With the painstaking exactitude born of a lifetime of scientific research, Dr. Bogue has ascertained that every document quoted in this service is accepted by scholars as originating in manuscripts written in the period before 200 A.D.

A native of New England, Mass., Dr. Bogue holds a B.S. degree from Tufts College, M.S. from the University of Massachusetts, and Ph.D. from the University of Pittsburgh. Prior to coming to Washington, D. C., in 1924, he had been a faculty member at Lafayette College and Montana State College and a fellow at the Mellon Institute of Industrial Research, Pittsburgh, Pa.

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A SECOND CENTURY WORSHIP SERVICE

by

ROBERT HERMAN BOGUE_{2/11}

With a Foreword by

Bishop C. Bromley Oxnam

Introduction by Glenn D. Everett

Arrangement of Music by Temple Dunn

Illustrations by Harry Wood

Capital Church Publishers

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FOREWORD

A distinguished American scientist who is also a faithful servant of the Church has given his rare abilities in the field of research to the study of the Early Christian Church. Out of these researches, Dr. Robert H. Bogue has written a "Second Century Service."

Not a word is spoken by any of the characters that is not found in the writings of the Early Church. I have witnessed the recreation of this service, performed by dedicated laymen, and found myself carried back to the Second Century. It was an inspiring experience.

The faith and the democracy of the Early Church, the dedication and the courage of the early Christians, and above all, the assential spirit of the Christ which they incarnated are revealed in this remarkable production.

I commend it without reservation, and recommend that our church people use it reverently.

The church here portrayed is the church that conquered the Roman Empire. If we catch its spirit, we can conquer all contemporary challenges to the faith. The Second Century Service is high drama dedicated to high purpose.

G. Bronley Oxnam, D. D.

Bishop of the Methodist Church,
Washington Area,
Washington, D. C.

Acknowledgements

The author takes pleasure in acknowledging his indebtedness for much assistance without which the service could not have been written or published.

The principal source materials are the following:

The Old and New Testaments, King James Version.

The Anti-Nicene Fathers, edited by A. Roberts and J. Donaldson, Charles Scribner's Sons, New York, 1905.

The Apocryphal New Testament, edited by M. R. James, Clarendon Press, Oxford, 1924.

Homily on the Passion, by Melito, edited by C. Bonner, Studies and Documents, London, 12 (1940).

The chants were edited by Temple Dunn, Organist and Choir Director at the Wesley Methodist Church of Washington, D.C. The Psalm selections are taken by permission from "The Plainsong Psalter," copyright 1932 by the H. W. Gray Company, Inc. of New York. The excerpts from the "Magnificat," the "Benedictus" and the "Nunc Dimittis" are taken from "The Episcopal Hymnal" of 1940 by permission of the Church Pension Fund of New York. The remainder of the chants are patterned by permission from the "Gloria" (More Ambrosiana) found in the "Kyriale," published in 1937 by the McLaughlin & Reilly Company of Boston.

The drawings for the cover page and interiors were very kindly prepared by Mr. Harry Wood of Washington.

The principal inspiration for publication is due to Mr. Glenn D. Everett, Washington Correspondent of Religious News Service, who prepared also, from information supplied by the author, the introductory material appended hereto.

INTRODUCTION

The question is often asked, what was a Christian worship service like in the second century of our era? The period from the end of the Apostolic age, about 90 A.D., to the Christianization of the Roman Empire about 325 A.D., is one of the most vital in the whole Christian era, but the least known. This was the period when the Christian religion might have died out as just another obscure cult within the Roman world, when the persecutions of the Romans and of other anti-Christians might have worked their design, when the original teachings of Jesus might have been lost or been totally obscured by mysticism and revision. It was the crucial time for the teachings of the Man who died upon a cross.

In the hope that modern followers of Christ might have a glimpse into the veil of the past and see the fortitude of Christians through those days of travail, this reproduction of a Christian service of the second century has been prepared.

Strange to Modern Eyes

To many persons certain aspects of this service may seem strange. The remarkable thing, however, is not the difference from our modern practices, but the basic similarity of the fundamental philosophy. The great moral teachings of Jesus were emphasized then, as now, and Christ's love was held out for the redemption of the world just as it is now. These early Christians were carrying the torch that later was to radiate light over all the Earth. In their service can be seen the faint beginnings of what later came to be the ritual and form of the Christian service.

The Source

There has not been preserved to our day any complete worship service of the first or second centuries of the Christian church. If we study carefully the works of the early Christian writers, however, we find occasional references which when brought together give us a very good idea of the form and general structure of the service. Our recovery in recent years of a number of sermons, letters, and other tracts of the period provide us with the actual content of some parts of these services as conducted in that era. From these scattered sources, then, we are given the means for an authentic reconstruction of a worship service of the second century.

In this service we shall look back upon a group of Christians of about 165 A.D. in a provincial district in Asia Minor as they gather together on the Lord's Day. Our first observation must be that they take their religion very seriously. They meet at sunrise and continue their services throughout the day! Naturally, we shall not be able to devote that much time to the reproduction of their service, but we have condensed into one hour a service such as was typical of their meetings for worship.

Upon the lips of these second century Christians, as a kind unending theme song, are the words *Maran atha* ("The Lord cometh") for even at this relatively late period the event for which the first Christians longed was expected momentarily (or they tried to believe that it was), the second coming, when Christ would reappear out of the clouds. There was greater emphasis upon apocalyptic predictions, therefore, than among Christians of later days.

Christian Mysteries

All around these people, mystery religions were flourishing in every area of the world known to them, and new Christian converts delighted in carrying over some of these *mysteries* into their new religion. Christianity itself became a *mystery* religion for them and many pagan ceremonies were adapted to Christian usage.

Sin and disease, for instance, were regarded as the wilful invasion of the body by a demon. An ordinary mortal was helpless against a demon, but the demon could be exorcised by a magic rite performed according to a rigidly prescribed ritual. Hence, the blessings and curses which we shall find to be a part of this service took on, for these people, a significance that was terribly potent and full of divine mystery.

Heretical Teachings

The greatest issue of the day for Christians of this period, and of more concern to them than even the persecutions of the Romans, was that of heresy. The nature and meaning of Jesus was subject to divergent opinion. Some score of intellectual leaders, each professing to be a Christian, had been weaving Greek legend and philosophy into the story of Jesus as they told it. Some of their ideas, such as the concept of the Word made flesh, were enthusiastically accepted by leaders of the Christian faith and have come down to us today but other of their concepts, such as the idea that Jesus did not have a human body, were fought as the veritable teachings of the devil. We have scarcely a sermon, tract or letter from this period of Christianity that does not exhort the faithful to beware of heretical doctrines. Some of these denunciations of heresy have come down to us in the Bible (cf. I Timothy 6:20).

Beginnings of Ritual

During the second century the Christians who met together for worship began to introduce a ceremonial ritual which later developed into the ceremony characteristic of the Roman church. From the Jewish synagogues of the third century B.C. had come the tradition of a processional and intoned litany of the Psalms. The Christians carried this over from their Jewish background. They also introduced exclusive elements of their own *mystery*, such as the lighting and

extinguishing of the seven candles, the adoration of the Cross, and the by-word *Maran atha*.

Music

Singing at worship had been spontaneous and a delight from the time of the author of the *Chronicles*, about 250 B.C., and this, too, was carried over into Christian worship from Judaism. The earliest musical notation that has come down to us (4th and 5th centuries A.D.) takes the form of Ambrosian and Gregorian chants. There is reason to believe that this was the music used in the very earliest of Christian services, and it is the music used in this service.

The sermon was usually given by the bishop or an elder and took the form of interpretation of some passages from Scripture. These passages oftentimes were read by another officer of the church and were taken either from the Old Testament (usually the Greek translation) or from the Gospels or the writings of the Apostles. The New Testament had not been established in definitive form. Many writings of the church fathers, and treatises erroneously ascribed to the apostles, were read and some of these had for these early Christians virtually the standing of Scripture. Thus, the readings of Scripture for this service are taken in part from books not now recognized as part of the Bible.

The practice of unintelligibly "speaking with tongues" had fallen into disrepute after its condemnation by Paul (I Cor. 1-28) but the idea was continued by the somewhat related practice of narrating dreams or visions so that they might be interpreted by the bishop.

Subordinate Role of Women

The subordination of women in the church, which will be noted in this service, had been carried over from the synagogue by early Christians. Women, with their heads covered, and sitting apart, could attend the services, receive the sacraments, and receive blessings and be absolved from sin. Otherwise they were permitted no active part in the service nor were their voices heard in praise or song (I Cor. 34-35). Feminism was on the move, however, and in some quarters women were gradually being given equal status with men.

It has seemed that a reproduction of a second century church service, making use exclusively of the literature written or employed in that period, the chants then sung, and the forms then employed, would be of unusual interest to Christians in our day. If we are to understand our religion we must know its backgrounds, its beginnings and its development.

Preparation of this material has been an exacting task, but a rewarding one. Its first presentation in 1949 at the Calvary Methodist Church of Washington, D. C., met with such interest and approbation that it has been made an annual event. Since that time, it has been presented at many other churches and at the 1954 Layman's Retreat of the Baltimore Conference. Following hearty endorsement by Bishop G. Bromley Oxnam, and support of the Press, it has been decided to make the Service generally available through publication.

DIRECTIONS FOR STAGING

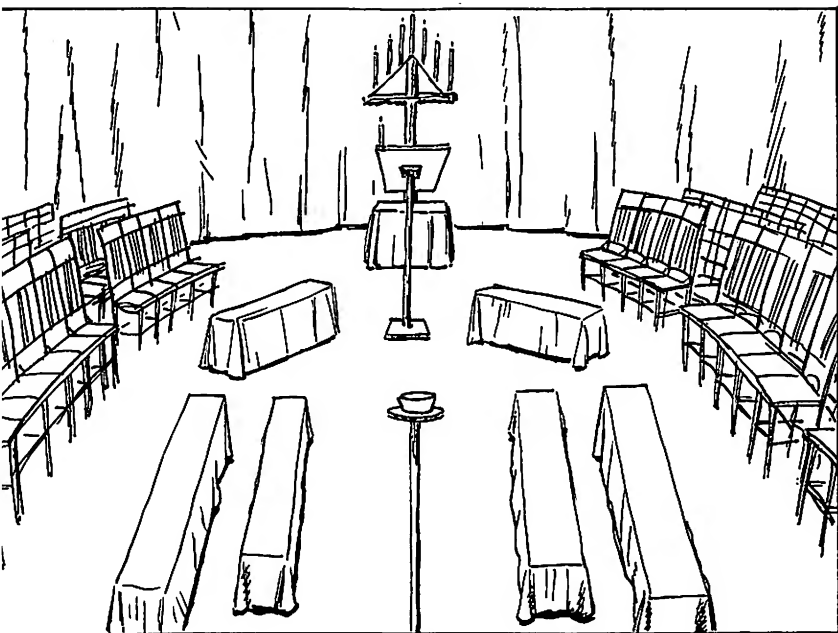
The staging of this second century worship service does not require an elaborate set of scenery, costumes or furnishings. It can be done so simply that even the smallest church or church group can attempt it. Of course, there may be those who will want to have participants wear authentic costumes of the period, and who have available a dramatic wardrobe equal to the task. But a surprisingly realistic portrayal has been found possible by having the participants wear normal street attire. The Service is best staged in the center of a large room. The lights are subdued and an amber spotlight is fixed to shine only on the circle of the second-century congregation. A candle illuminates the lectern from which the bishop and the elders read their lines, and seven candles adorn and illuminate the improvised cross. The audience is seated in circles surrounding the area of the service.

The service can be produced in the worship sanctuary if the platform behind the pulpit is so arranged that the worshippers enacting the second century service can take their places as designated in the script. In some churches, however, the arrangement of the organ and choirloft will preclude this. In such an instance, it is better to use a large Sunday school room, if one is available, or the church's fellowship hall or dining room.

The service, as given, is a dramatic representation of a typical meeting of the saints (followers of Christ) in the third quarter of the second century. The stage represents the interior of a place of worship. If scenery is employed, the church should be poorly equipped with rough board walls, rather dark, and no windows. At back center is a crude altar with a cross and a candle stick holding seven wax candles. On a raised platform before the altar is a central seat for the bishop, and on either side a bench, one for the three elders at the right of the bishop, and one for the three deacons at his left. Between these is a stand or lectern from which the officers address the congregation. Below these, facing each other are benches for men at the right of the bishop and others for women at his left. A mite box is placed on a table or bench near the entrance from which the participants appear and into or beside this each communicant drops a coin or a gift as he enters.¹

The congregation of second-century worshippers should consist of a choir of ten to fifteen male voices, and an equal number of women who do not participate. If the church group is large enough to raise these numbers to twenty-five each, it is desirable, although not necessary. If costumes are worn, they should be of poor peasant

¹The audience, after the service has ended, may be advised that the coins which the participants dropped into the mite box were real ones and that this is one aspect of the second-century service in which they can be invited to participate. The mite box can then be placed at the door as the congregation leaves and the collection taken in this manner. The worshippers might be reminded that early Christians, poor as they were, took their tithings very seriously and that the rich were expected to give abundantly of their goods to enter into the true Christian fellowship.



The Primitive Church

garb. One or two members should be well dressed. Women wear covering over their heads; men do not. The church dignitaries wear no clerical garb.

During the service an occasional "amen" should be heard from a saint. The women take no part in the service, either speaking or singing, but stand or kneel with the men. When a saint addresses the speaker, he rises and faces him.

The men who participate in the singing should meet with the choir director of the church for a number of rehearsals before the service in order that they may practice the chants. These chants, when properly done are beautiful indeed and lend a haunting melody to the service.

The Gregorian and Ambrosian chants have been transcribed into modern musical notation for the convenience of singers who may be unfamiliar with customary chant pointing. Let it be understood that the rhythm and speed of the chants should approach that of normal reading aloud more closely than that of the note values, which are nothing more than an approximation. Such interpretive techniques as tend to illuminate the mood and meaning of the text are in order. Choirs should not hesitate, for example, to sing a psalm of praise in joyous exultation, but let it always be graceful, avoiding a tendency to weigh every note. Rather, the unaccented syllables should be sung lightly, rounding off the ends of phrases with a marked decrescendo. Generally, the middle of each phrase will receive a gentle swell, and a slight retardando will be accorded the end of a chant.

Because of its musical simplicity, a chant will be dull and un-

interesting if sung in a mechanical or ponderous manner, but if it is sung with a flexibility appropriate to the spirit of the text, a chant can be a song of great beauty.

It is desirable, if possible, to divide the singers into two choirs for the indicated antiphonal singing. It is well if the cantor can establish the pitches unaided, but he should feel free to obtain inconspicuous assistance, which may require some ingenuity.

Very little memorization is required though in some places it would lend to the effectiveness. For the most part, the bishop, elders and deacons may read their lines from the candle-lighted lectern. It looks better if the script can be enclosed in black binder-boards. All readings from Scripture, litanies and prayers should be intoned.

The man selected to play the role of bishop should be one either well along in years or able to play the part of one who is. The elders likewise are gray-heads, although the deacons could be young men. (A youth group in the church can stage the service quite effectively with a little help.)

At least two rehearsals of the service as a whole should be held so that the participants may practice the entire script in order to have the cues in hand, as well as the order of the processional and recessional. Certain members of the choir should be assigned to take the lines of the saints who participate in the Service, and others designated to stand before the lectern for the blessings and the curses. These groups should each consist of about two men and a woman.

The numbers in parentheses refer to the references at end of Service.

The Order of Service

*(The following may be reprinted and used as the
Program for the Service)*

Lighting of the Candles—from "The Revelation of John," written by an unknown author, about A.D. 95.

Invocation—from "The Teaching of the Twelve Apostles," an anonymous manual of Christian ethics and ritual, of about A.D. 115.

Chant—"Gloria in Excelsis"—by Luke, who wrote his gospel about A.D. 90.

Praises to God—Psalms.

Litany—Psalm 99.

The Lord's Prayer—from "Luke" and "The Gospel According to the Hebrews," written by an unknown author in Egypt, about A.D. 130-135.

Blessings to the Poor—by Luke.

Imprecations to the Rich—by Luke.

Chant—Psalm 148.

Sermon on the Mystery of the Christ—from a "Homily on the Passion," by Melito, Bishop of Sardis, about A.D. 165.

Chant—Psalm 103.

Sermon on the Mystery of Repentance—from an anonymous sermon known as II Clement, written about A.D. 155.

Chant—"Magnificat"—by Luke.

Sermon on the Mystery of Love—from I John, an epistle written by an elder of Ephesus, about A.D. 125.

Chant—Psalm 121.

Words of the Fathers

Ignatius—from letters written by the Bishop of Antioch on his way to martyrdom in Rome, about A.D. 110-117.

Clement—from a letter written by the Bishop of Rome to the Church in Corinth, about A.D. 97.

Polycarp—from a letter written by the Bishop of Smyrna to the Church of Philippi, about A.D. 110-117.

Chant—"Benedictus"—by Luke.

Visions—

Shepherd of Hermas—an apocalypse written by Hermas, about A.D. 97.

Revelation of Peter—an apocalypse written by an unknown author, about A.D. 120-140.

Chant—"Nunc Dimittis"—by Luke.

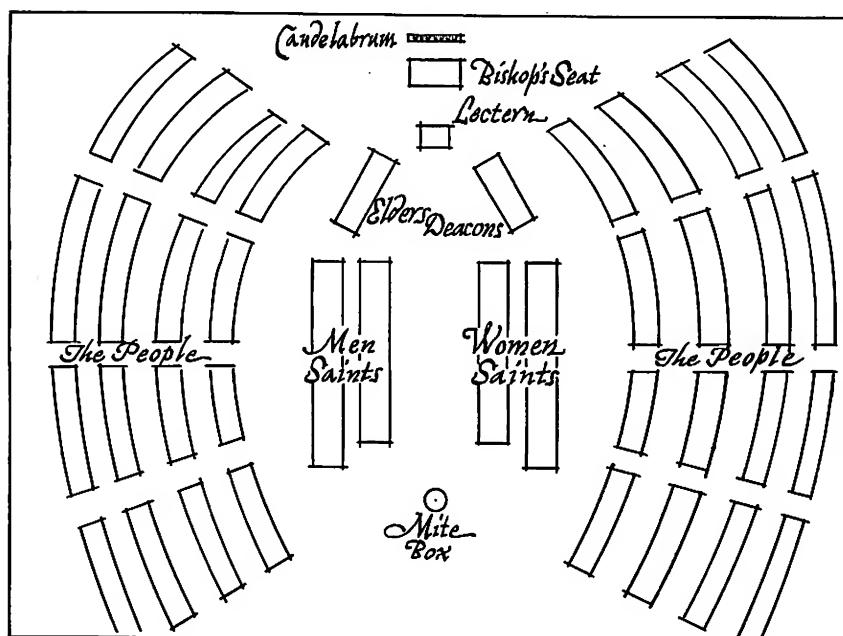
The Two Ways of Life—from "The Teaching of the Twelve Apostles."

Prayer—from "The Teaching of the Twelve Apostles."

Litany—from "The Revelation of John."

Benediction—from "The Gospel According to John," written by an unknown author, perhaps John the Elder, of Ephesus, about A.D. 110-120.

Extinction of the Candles—from "The Revelation of John."



Floor Plan of the Auditorium

Persons Participating in the Service

Bishop: An old man of profound faith who talks in a slow somewhat shaky voice but full of the power that comes from a long life of leading his people to Christ.

1st Elder: A powerful full-voiced dramatic preacher.

2nd Elder: A quiet little man; a scholar.

3rd Elder: A kindly soul who takes all struggling humanity in his loving arms, and gives them peace.

Three Deacons: Younger men who are following in the footsteps of their Elders.

A Congregation of "Saints" consisting of:

(1) A choir of about 20 male voices who have been thoroughly trained for the singing of the chants. A number of these "Saints" have brief speaking parts.

(2) An equal number of women, who do not participate.

A SECOND CENTURY WORSHIP SERVICE

The Prologue

A narrator appears, possibly the Minister, and explains the nature of the service, that it is an authentic reproduction of a worship service of the period of about 165 A.D. as reconstructed from the writings of the Fathers of that period, and only the merest shadow of the later Catholic form was beginning to appear. He should point out that the men and women sit on opposite benches; that the oldest form of chant known is used as music; and that the New Testament canon had not been established at that time so that many writings are read in the service that were not later included in the Testament.

He should furthermore point out that the service to be given is a worship service and not an entertainment. The audience is invited to participate with prayer and thanksgiving in their hearts, rather than merely to view with their eyes; and in so doing to translate themselves in time and place to the scene of the earliest Christian services.

The narrator may there continue somewhat as follows:

We are going back now to the misty years of the second century after Christ. In small homes and buildings around the Roman Empire followers of Jesus are meeting upon the Day of the Lord (Sunday) in worship of God and in remembrance and adoration of His Son. The lions of the arena, the persecutions of the Romans, the stonings of the mobs have not served to move them from the faith which has gripped their hearts. They meet, not as Christians do now in beautiful churches in the sight and with the approval of men, but they meet humbly, secretly, in obscure places, a religious sect not approved by men about them.

To these early Christians, often poor and ill-educated folk, intuitively superstitious, but always devout, we owe a debt that we can never repay. During the days of darkness they kept aflame the light of God's truth. But for them and their sacrifices, the New Testament might have been lost, the modern world might not have been possessed of the teachings of Christ.

They weathered the storm. They passed on to us the faith we have today. With a prayer of gratitude for what they did for us, let us reverently approach this worship service.

We are indebted to Justin Martyr, one of the early fathers of the church, for this description, written about the year 155: "Sunday is the day on which we all hold our common assembly because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Savior, on the same day rose from the dead. For he was crucified on the day before that of Saturn; and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things which we have submitted to you for your instruction."¹

THE SERVICE

The room is darkened, with only a soft amber light flooding the arena of action. The saints enter the room silently, drop coins in the mite box or deposit packages beside the stand, separate and go to their allotted side of the room where they sit quietly.

The seven officers then enter in slow processional, their arms folded against their chests. They are led by the third deacon who bears a lighted candle. Everyone rises and faces the cross. When the third deacon reaches the cross he turns and faces the audience until all have reached their places. The bishop, who comes last, kneels facing the cross, and all do likewise except the third deacon. He turns and slowly lights the seven candles on the cross, then goes to the lectern where he deposits his candle in a secure holder prepared for it. With arms across chest he announces in a loud voice, intoning:)

3rd deacon: The seven lamps of fire burn before the throne: they are the seven spirits of God.²

He then goes to his place and kneels. Presently the bishop rises and faces the congregation, all stand, and the service proceeds.

Bishop (intoning): Let the holy saints draw near. Let those who are not holy repent. Let the prophets make thanksgiving. *Maran atha, The Lord cometh. Amen.*³

Saints chant Gloria in Excelsis⁴



Bishop (intoning): Come, let us worship and bow down, Let us kneel before the Lord, our maker.⁵

(All kneel except bishop, who continues impressively)

Oh, worship the Lord in the beauty of holiness.

Fear before him, all the earth.⁶

The heavens declare his righteousness;

All all the people see his glory.⁷

The Lord is my light and my salvation,
Whom shall I fear?⁸

Know ye that the Lord, he is God,
It is he who hath made us, and not we ourselves;
We are his people and the sheep of his pasture.⁹

Oh Lord, our Lord,
How excellent is thy name in all the earth.¹⁰

(Pause, the bishop faces cross)

The Lord reigneth, let the people tremble.¹¹

Saints:



Bishop: And forgive us our sins, for we also forgive every-one that is indebted to us.

Saints: Praise be to God.

Bishop: And lead us not into temptation, but deliver us from evil.

Saints:



(They return to their places)

Bishop: My brethren, if there be here among you any who are rich, or full of sin, or slow to practice love, I adjure you in the name of the Son, come forward and repent.

(One or two well-dressed men and women come forward).

Bishop: My children, be ye enclosed in the mystic circle of the Church.

(They are hedged in as before)

Bishop: Our blessed Savior said:¹⁵

(Impressively)

Woe unto you that are rich, for ye have received your consolation.

Woe unto you that are full, for ye shall hunger.

Woe unto you that laugh now, for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets.

But God is slow to anger, and plenteous in mercy. Through the grace of our Savior your sins are forgiven you.

Go in peace, and Praise God and his blessed Son who died for your sakes.

(They return to their places.)

(Saints rise and chant a Psalm¹⁶.)

Joyfully

CANTOR:

Tone VII, 2
FULL



CHOIR:

CHOIR A:



CHOIR B:

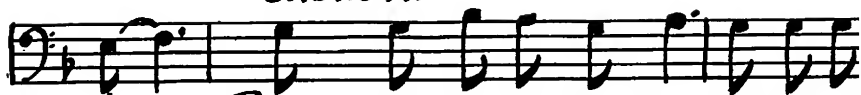


OF HIS: PRAISE HIM ALL HIS HOST. PRAISE HIM



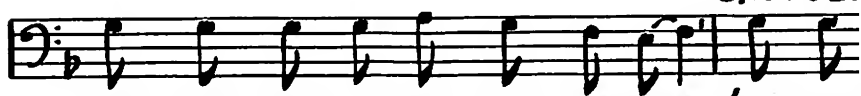
SUN AND MOON: PRAISE HIM ALL YE STARS AND

CHOIR A:

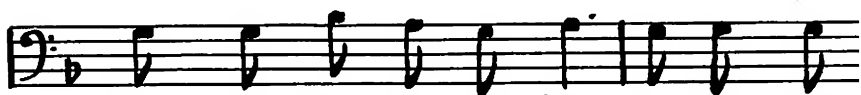


LIGHT. PRAISE HIM ALL YE HEAVENS AND YE WA-

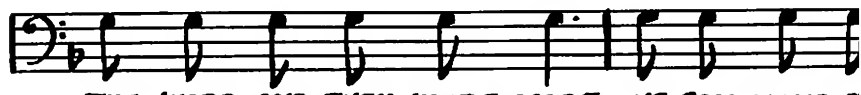
CHOIR B:



TERS THAT ARE A-BOVE THE HEAV-ENS. LET THEM



PRAISE THE NAME OF THE LORD: FOR HE SPAKE

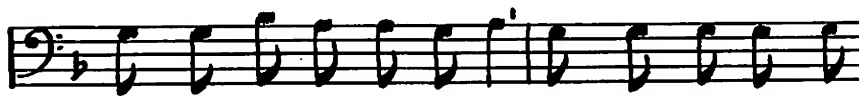


THE WORD AND THEY WERE MADE; HE COM-MAND-ED

CHOIR A:



AND THEY WERE GRE-A-TED. HE HATH MADE THEM



FAST FOR EV-ER AND EV-ER: HE HATH GIV-EN THEM

CHOIR B:



A LAW WHICH SHALL NOT BE BRO-KEN. PRAISE THE



LORD FROM THE EARTH, YE DRAG-ONS AND ALL DEEPS;

CHOIR A:



FIRE AND HAIL SNOW AND VA-POURS, WIND AND

CHOIR B:



STORM FUL-FILL-ING HIS WORD; MOUN-TAINS AND



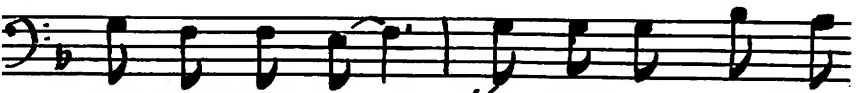
ALL HILLS; FRUITFUL TREES AND ALL CE-DARS;

CHOIR A:



BEASTS AND ALL CAT-TLE; CREEP-ING THINGS

CHOIR B:



AND FLY-ING FOWLS; KINGS OF THE EARTH AND



ALL PEO-PLES; PRIN-CEES AND ALL JUD-GES OF

FULL CHOIR:



(First elder and first deacon rise. In this and the following sections, the deacon reads from scripture, intoning the quotations, and the elder interprets in a brief sermon.)

1st elder (*impressively*): I will teach you the mystery of the Christ.

1st deacon: Moses said, "And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle."¹⁷ But of the firstborn of Israel, none was harmed. That was the origin of the Passover. But our Apostle has said, "Christ, our Passover, is sacrificed for us."¹⁸

1st elder (*dramatically*)¹⁹: When the firstborn of Egypt were slain by the angel of God, in the darkness that could be felt was hidden death that could not be felt. The mothers with dishevelled hair beat time on their breasts to the dancing of the dead, and all Egypt stank with the unburied corpses. (*Expansively*) But O strange and ineffable mystery, the children of Israel were spared! The Passover, my beloved, was

but a parable; it was the perishable pattern of the Christ who is the true dispensation. The parable was wondrous before its interpretation. Now, however, the pattern is made void, giving over the image to the natural truth, made manifest in the Lord. Once, precious was the blood of the sheep; but now of no worth because of the Spirit of the Lord. Once, precious was the temple here below; now nothing worth because of the Christ above. For he is all things: in that he judges, Law; in that he teaches, Word; in that he saves, Grace; in that he begets, Father; in that he is begotten, Son; in that he suffers, a sacrificial sheep; in that he is buried, Man; in that he arises, God.

1st deacon: Moses said, "Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, lest ye die!"²⁰

1st elder: Man was born pure but, listening to the hateful and wanton counsellor, he disobeyed the injunctions of God against eating of the tree of knowledge, and for that was cast out of the garden into this world as into a prison of the condemned. Our inheritance was not incorruptibility but corruption, not honor but dishonor, not freedom but slavery, not sovereignty but oppression, not life but death, not salvation but destruction. From this inheritance has come all the evils of the world and the lusts of the flesh. Upon each man Sin set her mark, and all alike she devoted to death.

1st deacon: The angel said unto Mary, "Fear not, for thou hast found favor with God. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."²¹

1st elder: It was to redeem man from his inevitable fate that the mystery of the Passover has been fulfilled in the body of the Lord. The Christ was made flesh in a virgin that he might cleanse man from his heritage of sin and raise him from the grave below to the heights of heaven. He was both man and God.

1st deacon: And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit." And having said thus, he gave up the ghost.²²

1st elder (*starting slowly and increasing in speed and volume*): God is crucified. Christ, our Passover, is sacrificed for us. He who hung the earth in its place is hanged. He who fixed the heavens is fixed upon the cross. He who made all things fast is made fast upon the tree. The Master has been outraged. God has been murdered! (*Long pause, followed by slow profound voice*) O strange murder, strange crime! Though the people trembled not, the earth trembled; though the people feared not, the heavens were afraid; though the people did not lament, the Lord thundered from heaven, and the Most High uttered his voice.

1st deacon: And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.²³

1st elder: Christ rose to heaven, which teaches us that we also can, through him, attain salvation. From heaven he speaks to us with a mighty voice:

(Raises arms, intones majestically)

“Who is he that contendeth against me? Let him stand before me. I am the Christ. I am he who put down death, and trampled over the enemy, and trod upon Hades, and bound the strong one, and brought man safely home. Therefore come hither all ye families of men, who are sullied with sin. For I am your remission. I am the Passover of salvation, the Lamb that was sacrificed for you. I am your ransom, I am your light, I am your Savior, I am the resurrection, I am your King. I lead you up to the heights of the heavens. I will show you the Father, who is from the ages. I will raise you up by my right hand.”

(Lowers hands, changes pace and tone)

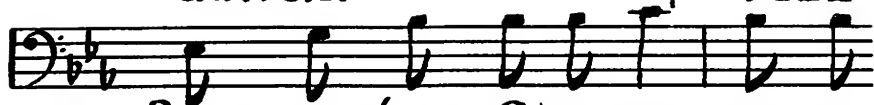
My beloved, the glory of God is not established in one place or in a paltry form, but his grace is poured out to all the ends of the world, and there almighty God hath taken up his dwelling; through Jesus Christ, to whom be glory to the ages. Amen.

(Saints rise and chant a Psalm ²⁴.)

CANTOR:

Tone X, 3

FULL



PRAISE THE LORD, O MY SOUL; AND ALL

CHOIR:



THAT IS WITH-IN ME PRAISE HIS HO-LY

CHOIR A:



NAME. PRAISE THE LORD, O MY SOUL, AND

CHOIR B:



FOR-GET NOT ALL HIS BEN-E-FITS: WHO



FOR-GIV-ETH ALL THY SIN, AND HEAL-ETH

CHOIR A:



ALL THINE IN-FIRM-I-TIES; WHO SAY-ETH



THY LIFE FROM DE-STRUC-TION, AND CROWN-



ETH THEE WITH MER-CY AND LOV-ING-KIND-

CHILDREN OF IS-RA-EL. THE LORD IS



CHORUS A:

UN-TO MO-SES, HIS WORKS UN-TO THE



ED WITH WRONG. HE SHOW-ED HIS WAYS



CHORUS B:

MENT FOR ALL THEM THAT ARE OP-PRESS-



CUT-ETH RIGHT-EOUS-NESS AND JUDGE-



LUSTY AS AN EA-GLE. THE LORD EX-E-



CHORUS A:

GOOD THINGS, MAK-ING THEE YOUNG AND



NESS; WHO SATISFI-ETH THY MOUTH WITH

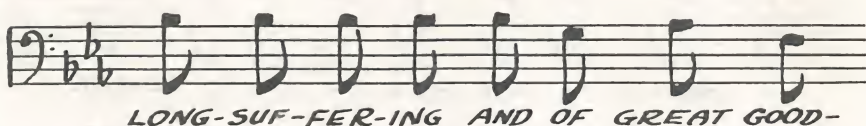
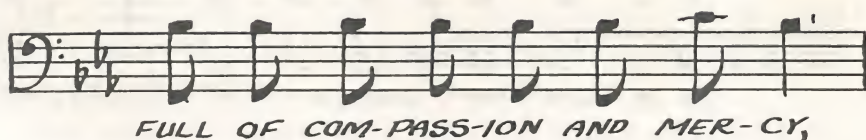


CHORUS B:

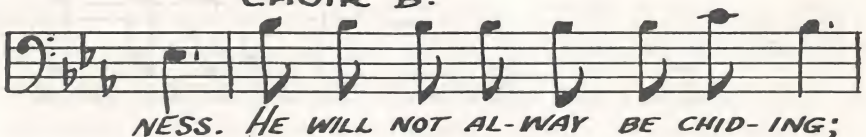
with our lips but with our whole heart and mind. Our life in the flesh is transient but the promise of Christ is unto eternity, so it behooves us to be unmindful of the things of this world. This world and the next are enemies, and one cannot be a friend to both.

Since we shall be raised in the flesh, we must preserve the flesh as the temple of God. The means is that we love one another. God knows what is in our hearts, so in our repentance we must come to him in all sincerity. By diligence in doing good we find peace, but those who prefer present enjoyment do not find peace. Knowing not when God will come, we should expect him hour by hour. That time will come, said Jesus according to the Gospel of the Egyptians, when the two shall be one, that which is without as that which is within, and the male with the female neither male nor female.

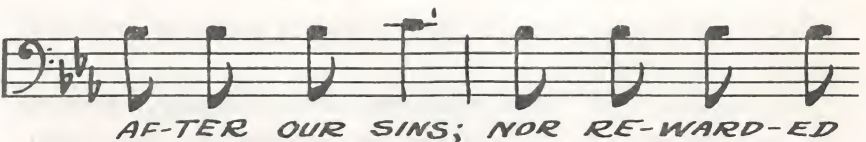
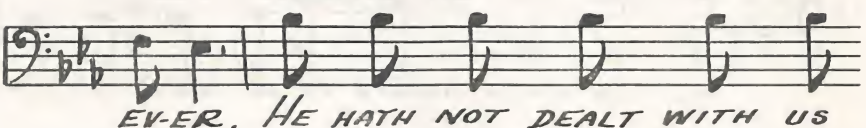
Saints 1 to 4 (*rising excitedly, raising right arms to full*



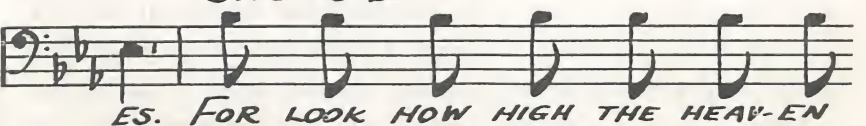
CHOIR B:



CHOIR A:



CHOIR B:



2nd saint: My elder, in the Revelation of John we are told to hate our heathen persecutors, to double unto them double according to their works, and to rejoice over the vengeance.²⁷

2nd elder: The hand of vengeance resteth with the Lord, and the blessed Peter admonished us to submit ourselves to every ordinance of man for the Lord's sake, for in that way you silence their wrath. "Render not evil for evil," he said, "but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."²⁸

Be not concerned over the fiery trial, but rejoice that you are partakers of Christ's sufferings and glory that you bear his holy name.²⁹

3rd saint: My elder, if one professes Christ, is he then saved?

2nd elder: It is not enough to be hearers of the word only, but you must also be doers, for the blessed brother of our Lord told us that pure religion consists in visiting the fatherless and the widows in their affliction, and keeping ourselves pure in all our actions.³⁰

4th saint: My elder, why is it necessary to do good deeds, when the great apostle Paul wrote that "a man is justified by faith *without* the works of the law"?³¹

2nd elder: My little children, by "works of the law," our apostle meant only the traditional ceremonies and ritual restrictions, for so the Lord's brother assures us. If a man is cold and hungry, of what avail is it to say, "Be warm and filled with good food. Goodby."³² He is no Christian who does not *do* something about it, "for as the body without the spirit is dead, so faith without works is dead also."³³

(raising arms and intoning)

To the only God, invisible, Father of truth, who sent forth to us the Savior and Author of immortality, through whom he also manifested to us the truth and the heavenly life; to him be glory for ever and ever. Amen.

- 28 -

2nd elder (*impressively*): My brethren, I will teach you the mystery of repentance.

2nd deacon: Then Peter said unto them, (*intoning*) "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."²⁵

2nd elder²⁶: Jesus is more ready to give than he who asks, and all our benefits we owe to him. He has graciously given us light; as a Father he has called us sons; he has saved us when we were ready to perish. What praise then shall we give to him? Our whole life has been nothing else than death, but we have received sight so that now we have hope of salvation.

Since God has displayed so great mercy towards us, how should we act towards him? Our need is to confess him, which can be done by doing what he says, and honoring him not only

(Saints rise and chant the Magnificat³⁴.)

CANTOR:

Tone VIII, 1; Solemn form



FULL CHOIR:





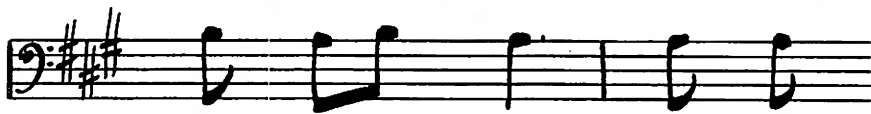
PUT DOWN THE MIGHTY FROM THEIR SEAT,



AND HATH EX-AL-TED THE HUM-BLE AND



MEEK. HE HATH FILL-ED THE HUN-GRY



WITH GOOD THINGS; AND THE
rall. e dim. al fine.



RICH HE HATH SENT EMP-TY A-WAY. A-MEN.

(Third elder and third deacon rise)

3rd elder (*impressively*): My brethren, I will teach you the mystery of love.

3rd deacon: Our Apostle said, (*intoning*) "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophesy, and understanding all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."³⁵

3rd elder³⁶: You have had the commandment to love one another from the beginning³⁷, yet it is ever new, and ever must be renewed within our hearts. Do you claim to love Jesus, but hate your brother or your neighbor or your enemy? My little children, (*tenderly*) you know not the light of truth if you think so for, if you hate your brother, darkness hath blinded your eyes. But there is that which you must not love, and that is

the things of this world, such as wealth or power, pride or arrogance, luxury or sensual gratifications, for all of these are the lusts of the flesh or of the eyes. These things pass away; he who follows such idols can have no hope in immortality, but he who does the will of God will never, never die.

My little children, there are evil men in the world today, men who set themselves up as greater than God. They are insidious despots. Some by political arrogance seek to crush out the whole Christian Church. I may be thrown to the beasts, but I laugh them to scorn. Only recently the blessed Polycarp defied Ceasar: he died in the arena – but how nobly he died! 'Tis said by eye-witnesses that as the fire leaped about him an angel of the Lord blew a cooling breeze about his body so that it was not even singed.³⁸

Some, again, even of our own number and professing to be Christians, are leading our members astray with their foolish philosophy. (*With rising indignation*) Does not Marcion even now in Rome tell you that the elect, who possess true knowledge, can wallow in all manner of vice without injury, because indulgences of the flesh cannot affect a "pure" soul? Does he not say that Christ was phantasmic, and only "seemed" to suffer on the cross? Though Marcion was expelled from the Church, still his silver tongue and promises of indulgences make him the most virulent enemy to true religion in our day.³⁹ Beware of him. (*Barking it out.*)

(*Resuming quiet tone*) My little children, let us not love merely with our lips, but through every action of our daily living. Know you not that love is of God? If you do not love, you surely do not know God, for God is love.

5th saint: My elder, how do we know that God is love?

3rd Elder: How do we know that? Because he sent his beloved Son, that through him we might find life. Beloved, if God so love us, should we not, at the very least, love one another? We do not know how we may love God directly, for he is spirit, but we know that by the love we give each other we are bringing God's love to us, for he that dwelleth in love dwelleth in God and God in him. With such love in our hearts, we have nothing to fear. We are at peace.⁴⁰

6th saint: My elder, how shall we attain to this wonderful state?

3rd elder: My little children, the way is not hard. We have only to keep his commandments, which were given to us by the blessed Jesus, and believe that he is the Son of God. Nothing more. With such armor we can overcome both the demons of worldliness that lie in ourselves and the demons of hate that lie all about us. With such armor we can overcome the world.⁴¹

7th saint: My elder, what if we fail?

3rd elder: Brethren, God is merciful and forgiveth all who come to him in penitence.

8th saint: My elder, in the Epistle to the Hebrews we are told that a man cannot receive forgiveness for sins committed after he has been baptized.⁴²

3rd Elder: My little children, the meaning is this. After a man has accepted the Lord, there is a sin unto death. That sin is a denial of the Christ and a teaching of doctrines that pervert the true followers of Christ. But for all other sins there is forgiveness for those who repent truly in their hearts.⁴³

(Raising his arms and intoning). The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.⁴⁴

(Saints rise and chant a Psalm⁴⁵.)

CANTOR:

Tone I B 4



FULL CHOIR:

CHOIR A:





COM-ETH EV-EN FROM THE LORD, WHO HATH
CHOIR B:



MADE HEAV-EN AND EARTH. HE WILL NOT



SUF-FER THY FOOT TO BE MOV-ED; AND

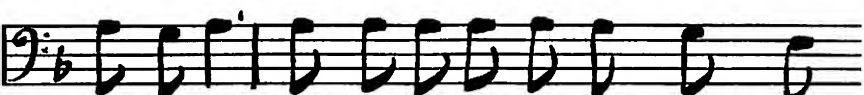


HE THAT KEEP-ETH THEE WILL NOT SLEEP..

CHOIR A:



THE LORD SHALL PRESERVE THEE FROM



ALL E-VIL; YEA IT IS EV-EN HE THAT SHALL

FULL CHOIR:



KEEP THY SOUL. THE LORD SHALL PRE-SERVE



THY GO-ING OUT AND THY COM-ING IN FROM



THIS TIME FORTH FOR EV-ER-MORE. A-MEN.

1st Deacon: Hear now the words of the martyr Ignatius who journeyed from Antioch to Rome that he might be devoured by the beasts in the arena, to the end that he should drink of "incorruptible love and eternal life":⁴⁶

(Intoning) I am the wheat of God (he said), and let me be ground by the teeth of the wild beasts that I may be found the pure bread of Christ.⁴⁷

Writing to the Church in Ephesus concerning the perverters of the faith, he said:

(Intoning) Be ye meek in response to their wrath, humble in opposition to their boasting: to their blasphemies return your prayers; in contrast to their error be ye steadfast in the faith; and for their cruelty manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness.⁴⁸

2nd Deacon: Hear now the words of Clement, Bishop of Rome, in his letter to the Corinthians:

(Intoning) Let him who has love in Christ keep the commandments of Christ. Who can describe the blessed bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins. Love beareth all things, is long-suffering in all things. There is nothing base, nothing arrogant in love. Love admits no schisms; love gives rise to no seditions; love does all things in harmony.⁴⁹

O how blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendor in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness.⁵⁰

3rd Deacon: Hear now the words of the martyr Polycarp who was burned to death for the Lord. In his letter to the Philippians, he said:⁵¹

(Intoning) "The love of money is the root of all evils".⁵² Knowing therefore that "as we brought nothing into the world, so we can carry nothing out",⁵³ let us arm ourselves with the armor of righteousness, and let us teach, first of all, ourselves to walk in the commandments of the Lord.

Forsaking the vanity of many, and their false doctrines,

et us return to the word which has been handed down to us from the beginning.⁵⁴

I exhort you, that ye abstain from covetousness, and that ye be chaste and truthful. "Abstain from every form of evil".⁵⁵ For if a man cannot govern himself in such matters, how shall we enjoin them on others.⁵⁶

"Let not the sun go down upon your wrath"...⁵⁷ May the God and Father of our Lord Jesus Christ, and Jesus Christ himself who is the Son of God and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance and purity.⁵⁸

(Saints rise and chant from Benedictus ⁵⁹.)

CANTOR:

Tone VII, 5



FULL CHOIR:



RE-MIS-SION OF THEIR SINS, THROUGH THE

TEN-DER MER-CY OF OUR GOD; WHERE-BY

THE DAY-SPRING FROM ON HIGH HATH VIS-IT

ED US; TO GIVE LIGHT TO THEM THAT SIT

IN DARK-NESS, AND IN THE SHA-

roll. e dim. al fine

DOW OF DEATH, AND TO GUIDE

OUR FEET IN-TO THE WAY OF PEACE A-MEN.

Bishop: Brethren, if any have received visions of the Lord, say on.

9th saint (*with great anxiety*): My bishop, this was revealed in a dream:⁶⁰ I saw a cloud of dust rising to heaven and shutting out the light of God, and out of the dust came a mighty beast, and out of its mouth a stream of fiery locusts. I began to weep and fear for my life, but prayed to God for rescue.

Clothed with faith in the Lord I held up my head and faced the terrible beast, which came on with such noise and force that it could have destroyed a city. But, as I passed it, the beast lay prone until I had gone on. What means the dream my bishop?

Bishop: My son, the beast is a type of the great tribulation that is coming. Well did you escape from it, because you cast your care on God, and opened your heart to the Lord, believing that you could be saved by no other than by his great and glorious name. Thus if you, my brethren, prepare yourselves and repent with all your heart, and turn to the Lord, it will be possible for you to escape it. Cast your cares upon the Lord and he will direct them. Repent, and you will be saved. This, brethren, is the lesson taught by our brother, the Shepherd of Hermas.

10th saint (with equal anxiety): My bishop, this was revealed in a dream:⁶¹ I saw a country outside this world, exceedingly bright with light, and the earth bloomed with unfading flowers and the trees were laden with fruit. And the people were clad in raiment of shining angels and continually sang praises to the Lord. And over against that place I saw another, dark squalid and terrible to look upon. The people were in all degrees of wretchedness and terror, and over them were demons inflicting all manner of tortures. A lake was in the place, full of flaming mire, and caves of evil snakes, and high cliffs of jagged rocks, and in every place naked men and women suffering unspeakable horrors. My bishop, what means the dream?

Bishop: My son, the glorious place in the dream is the abode of the believers in Christ in the world to come. To that blessed heaven will go all who have been baptized and have lived a life of purity and holiness. The other place is the abode of the unbelievers and corrupters of the word of Christ. Thence will go all those who have corrupted themselves and who have corrupted others in the evils of the flesh. Take heed of these revelations, my beloved, for they are written in the Apocalypse of Peter. They are symbolic of the eternal beauty and everlasting life of the righteous, and of the eternal ugliness and everlasting death of the unrighteous.

CANTOR: Tone 1, 2

LORD, NOW LET-TEST THOU THY SERVANT DE

FULL CHOIR:

PART IN PEACE, AC-CORD-ING TO THY WO

FOR MINE EYES HAVE SEEN THY SAL-V

TION, WHICH THOU HAST PRE-PARED B

FORE THE FACE OF ALL PEO-PL; To B

A LIGHT TO LIGHT-EN THE GEN-TILES, AND TO

THE GLORY OF THY PEOP-LE Is-RA-EL. A-M

Bishop: Ere we draw our holy service to a close, take heed
to the teaching of the Twelve Apostles: 63

There are two ways: one of life and the other of death. My
child, flee from every evil thing, and from every likeness of

. Be not prone to anger, for anger leadeth the way to murder; neither jealous nor quarrelsome, nor of hot temper, for out of these, murders are engendered. My child, be not a lustful one; for lust leadeth the way to unchastity; neither a filthy talker, nor of lofty eye; for out of these, adulteries are engendered... My child, be not a liar, since a lie leadeth the way to death; neither money-loving nor vainglorious, for out of all these, thefts are engendered... Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou hast heard... Apart from God nothing cometh to pass.

Saints chant: *(remaining seated)*



Bishop: Behold, how good and pleasant it is for brethren to dwell together in unity.⁶⁴

Let the saints remember the baptism of catecumins and proselytes each Lord's Day at sunrise in the running waters of the Grove. Let the saints fail not to eat and drink our common Thanksgiving at the close of our service of worship; no one partake who has not been baptized into the name of the Lord.

(Bishop raises his arms and the congregation kneel. He sings with changed tone and pace, ex-cathedra, semi-intoning).
We thank thee, Holy Father, for thy holy name which thou hast caused to tabernacle in our hearts, and for the knowledge of faith and immortality which thou madest known to us

through Jesus thy servant; to thee be glory forever. Remember, Lord, thy Church, to deliver it from all evil and to make it perfect in thy love, and gather it from the four winds, sanctified for thy kingdom which thou hast prepared for it; for thine is the power and the glory forever. Let grace come, and let this world pass away. *Maran atha*, the Lord cometh.⁶⁵

Saints chant: Amen and Amen, Amen and Amen, Amen and Amen.

Bishop (*intoning*): The spirit and bride say, Come.⁶⁶

Saints chant:



A-MEN AND A-MEN.

Bishop: Let him that heareth say, Come.

Saints chant: Amen and Amen.

Bishop: Let him that is athirst come.

Saints chant: Amen and Amen.

Bishop: Whosoever will, let him take the water of life freely.

Saints chant: Amen and Amen.

Bishop: Peace, I leave with you,

My peace I give unto you.

Not as the world giveth, give I unto you.

Let not your heart be troubled,

Neither let it be afraid.⁶⁷

Saints chant: Amen and Amen, Amen and Amen, Amen and Amen.

(The bishop faces the cross and kneels. The third deacon rises, goes quietly to the cross and slowly extinguishes the candels. He faces the congregation.)

3rd Deacon (*in a loud voice, arms crossed on chest*): *Maran atha*, the Lord cometh.

(The deacon returns to his place and kneels. Presently the bishop intones:)

Bishop: Even so, come, Lord Jesus.⁶⁸

Saints chant: Amen and Amen, Amen and Amen, Amen and Amen.

Bishop: Amen and Amen.

(Bishop, elders and deacons rise and leave in processional. The bishop goes first, followed by the officers and then the congregation. Last of all goes the third deacon who removes the candle from the lectern and takes it with him.)

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- ²Revelation 4:5
- ³Didache, or The Teaching of the Twelve Apostles, 10
- ⁴Luke 2:14
- ⁵Psalms 95:6
- ⁶Psalms 96:9
- ⁷Psalms 97:6
- ⁸Psalms 27:1
- ⁹Psalms 100:3
- ¹⁰Psalms 8:9
- ¹¹Psalms 99
- ¹²Luke 11:2-4
- ¹³From the Gospel According to the Hebrews,
as quoted by Jerome, On Psalms, 135
- ¹⁴Luke 6:20-23
- ¹⁵Luke 6:24-26
- ¹⁶Psalms 148:1-4; 150:6
- ¹⁷Exodus 12:29
- ¹⁸I Corinthians 5:7
- ¹⁹Melito, Homily on The Passover
- ²⁰Genesis 3:3
- ²¹Luke 1:30; 35
- ²²Luke 23:46
- ²³Luke 24:2-3
- ²⁴Psalms 103
- ²⁵Acts 2:38
- ²⁶Second Epistle of Clement
- ²⁷Revelations 18:6; 20
- ²⁸I Peter 3:13-15; 4:9
- ²⁹I Peter 4:12-14
- ³⁰James 1:22; 27
- ³¹Romans 3:28
- ³²James 2:16-17
- ³³James 2:26
- ³⁴Luke 1:46-55
- ³⁵I Corinthians 13:1-2

- 36I John 2
- 37Leviticus 19:18
- 38Martyrdom of Polycarp, 15
- 39Ignatius: Epistle to the Trallians, 10
- 40I John 3:8-19
- 41I John 5:3-5
- 42Epistle to Hebrews 10:26
- 43I John 5:16
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- 45Psalm 121
- 46Ignatius: Epistle to the Romans, 7
- 47Ignatius: Epistle to the Romans, 4
- 48Ignatius: Epistle to the Ephesians, 10
- 49Clement of Rome: Epistle to the Corinthians, 49
- 50Clement of Rome: Epistle to the Corinthians, 35
- 51Polycarp: Epistle to the Philippians, 6
- 52I Timothy 6:10
- 53I Timothy 6:7
- 54Polycarp: Epistle to the Philippians, 7
- 55I Thessalonians 5:22
- 56Polycarp: Epistle to the Philippians, 11
- 57Ephesians 4:26
- 58Polycarp: Epistle to the Philippians, 12
- 59Luke 1:76-79
- 60Shepherd of Hermas, 1:4
- 61Apocalypse of Peter, 1-33
- 62Luke 2: 29:32
- 63Didache, or Teaching of the Twelve Apostles, 3
- 64Psalm 133:1
- 65Didache, or Teaching of the Twelve Apostles, 7,9,10.
- 66Revelations 22:17
- 67John 14:27
- 68Revelations 22:20

APPENDIX ON THE SOURCES

The second-century authors quoted in the Service include Clement of Rome, Ignatius, Polycarp, Hermas, Marcion, Justin and Melito. In addition to the above, several works of unknown authorship are quoted, including the *Didache*, the *Gospel According to the Hebrews*, the *Apocalypse of Peter*, the *Martyrdom of Polycarp*, and *II Clement*. A brief description of these sources will be of general interest.

Clement was the third bishop of Rome after the death of Peter which probably occurred during the persecutions of Nero in A.D. 64. His bishopric extended from 88 to 97, during which period the church suffered persecution under the emperor Domitian (81-96). There is reason to believe that he belonged to a family of freedmen of Flavius Clemens, a cousin of the emperor and consul of Rome in 95. Clemens the Consul was executed in 96 on a charge of atheism (the usual charge against Christians) and his wife Domitilla exiled. This means that the consul and his wife had become Christian converts. The confusion in identification between the bishop and the consul may have led to the tradition of the bishop's martyrdom.

About A.D. 96 Clement penned a magnificent letter to the Corinthians, which seems to have been written in answer to a challenge addressed to the church at Rome to assume the leadership of the Christian Church. This challenge was made by the author of the Epistle to the Hebrews (5:12-14), writing about A.D. 94. The letter of Clement, usually known as *I Clement*, was highly esteemed and even regarded as Scripture by Clement of Alexandria about A.D. 200. This letter is quoted in the Service, under the "Words of the Fathers."

Ignatius was bishop of Antioch in Syria about A.D. 110-17 when Trajan spent a winter there with his army while on his way to make war against the Parthians. The bishop probably refused to participate in the revelries that followed the emperor, for the first we hear of him he is on his way to Rome, guarded by "ten leopards" as he calls the soldiers, to suffer martyrdom.

On his way he is met by numerous delegations of Christians, for news of his arrest spread before him. Among these are Onesimus, bishop of Ephesus, and Polycarp, bishop of Smyrna. Under the persuasions of these men, Ignatius wrote letters to six of the churches: Ephesus, Magnesia, Tralles, Rome, Philadelphia and Smyrna, followed by a letter to Polycarp. In most of these letters the bishop exhorts the faithful to form a closely-knit body under the sole rule and authority of the bishop. The heretics must be spurned. In his letter to Rome he especially implores that his friends do nothing which might lead to his release, for he is determined to "obtain pure light" and drink the cup of "incorruptible love and eternal life."

Presently the bishop reached Rome and met his end probably as he had prayed.

Polycarp was bishop of Smyrna for at least forty years,—from the time of Ignatius to his own martyrdom in A.D. 156, at the age of 86 years. Within this period (about A.D. 120) the four-fold gospel

was published, Christianity acquired a unique literature, and the Church was firmly established. There is no doubt that much of the inspiration for this work derived from Polycarp.

This bishop himself wrote a single letter to the Philippians at the time of the martyrdom of Ignatius (110-116). This was in reply to a request from them asking for copies of the letters written by Ignatius.

About A.D. 154 Polycarp visited Anicetus, bishop of Rome, to engage in the discussions over the proper day on which to celebrate the Passion of Jesus. In Asia the Church followed the traditional teaching of John and Phillip that the anniversary of the crucifixion should occur on Nisan 14, which is the day before the Jewish Passover, and the Resurrection on the third day. In Rome it was said that Peter and Paul had taught that the Resurrection should be celebrated on the Sunday following the first full moon after the vernal equinox, and the Passion on the preceding Friday. This is the practice followed today.

Soon after returning from Rome the old bishop was arrested for being a Christian, placed on the funeral pile, burned and stabbed. A letter describing the occasion, known as the *Martyrdom of Polycarp*, was written within the year by the church at Smyrna to the church at Philomelium in Phrygia. In the Service, the letter to the Philippians is quoted and the *Martyrdom* referred to briefly.

Hermas was born a slave in Rome but had been freed before he wrote the *Shepherd* during and following the bishopric of Clement, about A.D. 97-100. This work is an apocalypse, but differs from the *Revelation of John* in that it is not concerned with vengeance upon the Romans for their persecutions. Rather Hermas dedicates his book to the principle of repentance as the basis for human happiness and salvation. Through true repentance one renews his faith, and by faith one lives with God. In this doctrine, Hermas takes pointed exception to the author of the *Epistle to the Hebrews* who has insisted that there is no repentance for one who has been baptized (6:4-6).

The book is a long work in three parts, called respectively, Visions, Commandments and Similitudes. At the close of the first part, the Shepherd appears, who is the angel of repentance. The visions reveal various symbolical pictures to show the development of the Church and the beneficence of belief in the Son of God. Several of the early Christian writers regarded the book as Scripture. A section of it is quoted in the Service.

Marcian was the son of the bishop of Sinope but became interested in the injection of heresies into the Christian doctrines and was banished from the Church. His heresy took the form of belief in two gods: one was the Creator who took no interest in men, and the other was he who sent Christ for the salvation of men. Marcian considered Jesus as a phantom, who only *seemed* to live as a human being. This doctrine was known as *Docetism*, which means "seemism". Marcian discarded the entire Old Testament and accepted only a revision of Luke's gospel and ten letters accredited to Paul.

Many authors contended against Marcian, including Justin about A.D. 150 and the authors of the Pastoral Epistles, Timothy and Titus (I Timothy 6:20). To the Christians he was the soul of impiety and must be repudiated. Hence the reference made to him in the Service.

Justin, known as the Martyr, has been called the founder of Christian theological literature. Born a Gentile in Samaria, Justin was a student of all the philosophies but was converted to Christianity by its higher standards of ethics and truth. Writing to Antoninus Pius, this low-born Palestinian told the emperor, "We have come not to flatter you nor please you by our address, but to pray for justice; you can kill us but you cannot hurt us... To you and all who unjustly hate us, and do not repent, there will be eternal punishment by fire."

Only two writings of Justin have come down to us: the *Apology* and the *Dialogue*, written about A.D. 150. The *Apology* is a refutation of the charges of atheism and immoral practices for which Christians were being persecuted. The *Dialogue* is a conversation between the author and a Jew, designed to prove that Jesus was the Messiah and Son of God of whom the old Testament writers bore witness.

We owe to Justin the most complete account now available of the character of worship and significance of the sacraments as employed by the early church. Belief in the early return of Christ on the clouds of heaven is many times recorded. But a very modern view of what really constitutes Christianity is found to pervade the mind of this great writer. "Christ," he says, "is the word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists." This announcement was a bombshell to the conservative clerics and, though adopted by Augustine, has ever been a stumbling block to the clerical hierarchy.

Justin suffered martyrdom under the instigation of the Cynic Crescens about A.D. 165.

Melito was bishop of Sardis in the reign of Marcus Aurelius and wrote his sermon on the *Passion* about A.D. 165. Although many works were written by him, this is the only one that has come down to us. It was discovered in Egypt by Mr. A. Chester Beatty as recently as 1940. The purpose of the sermon was to interpret the Passion. The Jewish Passover was only an image of the new law, which was Christ, as foreshadowed in the lives and writings of Moses and the prophets. So the bishop writes his homily as a Good-Friday sermon to show that the spirit of Christ was pre-existent. In our Service it is used as the basis of the first sermon.

The *Didache* or *Teaching of the Twelve Apostles* is a charming little book of instructions to converts to Christianity, written about A.D. 115-20. The authorship is unknown. The outstanding feature of the book is its vivid description of the two ways, the one of life or light and the other of death or darkness. About A.D. 150 it became incorporated into the *Epistle of Barnabas* and still later into other books written to expound rules of church life. By many congregations the book was regarded as of apostolic origin and treated

as Scripture. A number of quotations are included in our Service.

The *Apocalypse of Peter* was written about A.D. 120-40 to instill such fear for the ugly terrors of damnation, and desire for the sensual delights of salvation, that wickedness might disappear from the ranks of the believers. Vivid pictorial representation is given of heaven and hell. Such ideas were not new in pagan literature, but this was the first time that these pictures had been drawn in Christian theological writings. The revelations are purported to have been given by Jesus to the disciples in answer to their questions concerning rewards and punishments.

The book was frequently quoted and was regarded by some writers as Scripture. It is used as the source of one of the visions in our Service.

The *Gospel According to the Hebrews* was written in Alexandria about A.D. 130-35. It has entirely disappeared except for a few quotations by early Christian writers. It seems to have followed the *Gospel According to Matthew* rather closely, and by some was regarded as Scripture. There was a distinct Docetic tendency expressed in it, however, which later caused the book to be rejected. A primitive interpretation of a line in the Lord's Prayer, as quoted by Jerome, is included in our Service.

A work known as *II Clement* was long attributed to Clement of Rome but is now believed to have been written about A.D. 155 by an unknown author. It is a sermon of rare beauty in which the author appeals to his hearers to conform to the orthodox teachings and "think of Jesus Christ as of God, the judge of the living and the dead." The high respect in which the book was long held is indicated by its appearance in the Alexandrian New Testament of the fifth century. This work is quoted in the second sermon of the Service.

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A Saint petitioning the Bishop, Calvary Methodist Church Washington, D.C. May 15, 1955
Courtesy of Life Magazine

What Has Been Said About the Second Century Service:

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"The setting for the Second Century Service recalls the days when there were many writing about Jesus, but no authorized New Testament had been compiled. It was a period of sporadic persecutions, of struggle against efforts to tone down the meaning of Jesus... The worshippers arrive as the sun rises, all bring lunches because the services will last until nightfall... The unusual service, contrasting the practices of the early Christians with those of today developed out of the researches of Dr. Robert H. Bogue..."

"Chatting in the Narthex" H.G.H.
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